3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

India. Infants are fed by their mothers for a couple of months, after which all kinds of food, however indigestible, are administered, in order to "strengthen the stomach" and make the child "as tough as a mill-stone" (*tigarman-mizāj*). In this the Turkis merely copy their masters, for, according to D., a Chinese mother will stuff her baby at a party with anything she eats herself, and I myself have seen an official administer neat brandy to his three-months-old infant. Among the middle and lower classes daughters are more desired than sons, because there is always the chance of a girl bringing a wealthy husband into the family, whereas a boy does nothing for his parents after the age of fifteen or sixteen, when he marries and sets up house for himself. Seven days after birth the christening ceremony is held; the Imam and Mu'azzin of the mosque are invited, together with the *Uttuz-oghle* (lit. "thirty sons"), an assembly of neighbours which corresponds roughly to the Indian *panchayat*; the priests give the child its name and recite certain verses of the Qur'an in return for small fees. Schooling at the *maktab* or mosque-school begins at four or five and continues until about seven if the parents are poor, nine if they belong to the middle class, and twelve or thirteen if they are rich. Besides the *maktabs* there are *madrasas* or colleges, which are very sparsely attended, only about 5 per cent. of the boys being sent to them at the age of fourteen or fifteen. Until fifteen or twenty years ago writing was scarcely taught at all; messages were entrusted verbally to a professional *hafiz* or "rememberer," who acted as postman and could be relied upon not to forget or mix up his "letters," however many he carried at a time from one town to another. Even now scarcely one *maktab* in ten teaches writing. Ordinary children merely learnt by heart certain chapters of the Qur'an, together with the rules of prayer and fasting. The older boys are taught at certain schools a little Persian literature (this is confined to the "Gulistan," the "Bostan" and the "Bedil") and read a few Turki books, such as "Sufi Allahyar" and "Nawai." The fees are not excessive. For the first six months of schooling an entrance fee of two tengas (4*d.*) is paid, after which a fee of one *dachin* ($1\frac{1}{2}$th of 1*d.*), called the "Panjshambalik," is paid to the *akhun* or schoolmaster every Thursday (*Panjshamba*). Then when the Qur'an is begun a further six tengas initial payment is made and the Panjshambalik rises to three *dachins*. At each of the two *'Ids*, i.e. at the end of the

/Chinese Moslems (Dungans)/

4. Customs

S N 563 779 782 [793] a. Religious rites

According to religious rules, the Moslems are supposed to pray five times daily (sunrise, noon, afternoon, sunset and midnight), facing in the direction of Mecca. Few of the Chinese Moslems besides the Mullahs and Ahungs adhere strictly, but pray only once or twice a day. To be valid, prayers should be performed in the mosque, but those who find it impossible to go to the mosques may pray wherever they are. The call to prayer (adhan) is made by the Ahung, or religious leader, and the believers join in saying the adhan. Daily noon prayer is popular, and the Friday service is the most fully attended.

S N [562]

Public worship cannot be performed by fewer than four persons. Women may not attend the mosques where the men pray. In some places, women have their own mosques and women Ahung to direct the prayers and Friday services. Women always worship as individuals and not as a congregation, though there may be a number of women gathered together.

S N 563 779 782 783

The Moslems must be clean when they attend any religious ceremony. Hands and face must be washed, and bathing before worship is common. For this reason all mosques of importance have bathing places annexed. The Moslem becomes unclean by touching such objects as dishes containing pork or any meat not killed according to ritual, pigs, dogs, wine or excrement.

S N 563 779 782 785 789 [203]

The thirty-day fast of Ramadan is fairly strictly observed. During this period one is not to eat between sunrise and sunset, and such things as smoking, drinking and sexual contact are also forbidden. In many places, a messenger goes about the Moslem quarters calling out the times for observing or breaking the fast, lest someone oversleep or fail to prepare and eat the necessary food before daybreak. The end of the fast is celebrated by a feast.

The aged, ill, insane, travelers, women who are pregnant, menstruating or nursing, persons doing heavy labor or whose lives are in danger are excused from the fast, but if or when they are able they must make up for it. The purpose of the fast is to help the believers maintain pure and pious lives. Fasting is considered meritorious at other times too, except on Friday, Saturday and Sunday.

S N 563 553 • 852 S N [788]

b. Naming

Within seven days after the birth of a child, he must be given a Koranic name, or Ching-ming (religious name). For this occasion a feast is prepared, and the poor are fed. If the child is a male and the family wealthy enough, two sheep are killed for the occasion. If the child is a girl, only one sheep is killed. To arrive at the name, the father holds the child with its face toward Mecca and repeats a prayer in one ear of the child, then

/Chinese Moslems (Dungans)/

the other. Then he turns over any seven pages of the Koran, and from the seventh word of the seventh line of the seventh page, takes the name. When a male child reaches his seventh birthday he is circumcised and taught to worship.

c. Marriage

The marriage customs of the Chinese Moslems, with the exception of the wedding ceremony itself, are the same as those of the Chinese. The bridegroom is accompanied by his father to the bride's home, where the ceremony is performed. The Ahung reads from the Koran, in a manner similar to that of the Christian marriage service, then asks the couple whether they agree to the union.

In Koko Nor (Chinghai) the bride is customarily covered with a piece of red cloth after the ceremony, then lifted by her uncle or brother into the sedan chair and sent to the groom's home. Upon arriving there she is lifted out by her relatives. She wears a veil on the first day and hides in her chamber while relatives and guests sing, dance and feast in celebration. On the second day she receives guests, bowing to each one. Meanwhile the guests present their gifts and congratulations.

Exogamic marriage is permissable to the extent that a man may marry a Han Chinese woman, who is supposed by marriage to become a Moslem. Before such a marriage the girl must submit to elaborate purification ceremonies to cleanse her from the defilement of her own home. The Ahung officiates at the wedding and the Chinese custom of worshiping heaven and earth is not performed.

d. Funeral and burial

The funeral customs of the Chinese Moslems are more distinct from those of the Chinese. The dead body is washed ceremoniously by religious leaders from the mosque, who take the garments of the deceased for themselves. The body is then swathed in white bandages, each limb being bandaged separately. Correct performance of this rite is very important. Well-to-do people sprinkle incense on the cloth used for bandages. The wealthy also place large quantities of musk and camphor in the grave. The corpse is placed upon a board under which are the bands necessary for lowering it into the grave, then covered with a bottomless coffin for the trip to the cemetery. The coffin is never interred. The corpse is placed in the grave with head to the north, feet to the south and face toward Mecca.

When the deceased is a woman, only members of the family may look on when the coffin is removed, and only blood relatives, preferably sons, may descend into the grave to arrange the body.

There are elaborate instructions concerning death. Rituals include the recitation of prayers as death approaches, the

563 slow-witted fellow. A woman who is quick-witted, energetic and
587 above average in looks can exchange a useless or uncongenial mate for a better one with no difficulty. A New Uighur beauty can count her past fancies by her successive husbands, just as a horse-racing enthusiast in America dates his past life by Derby winners.

d. Ceremony of birth

563 The expected arrival of a child is kept a secret from all but
843 the husband, as it is believed that publicity may make the birth
844 difficult or even dangerous. The husband secretly summons the midwife, who utters some words during the delivery to drive away evil spirits and protect the life of the newborn.

563 On the second or third day after the birth of the child, the
846 parents are visited by close friends and relatives. All bring gifts to the baby. Men traditionally hope for male offspring, women for daughters. A newborn boy generally receives a cow, horse or sheep from his grandfather.

563 When the father summons a Mullah to name the baby, it is
852 the occasion for showing the child to close friends and relatives. When the baby is twenty days old, he gets his first bath. He is [553] washed again after forty days, when his head is shaved for the [854] first time. For the shaving, a few boys from five to ten years of [302] age are invited, and one boy of gentle character whose parents are both living is selected to perform the gesture of shaving. The actual shaving is done by a man.

e. Funeral and burial

563 New Uighur ceremonies regarding death are more elaborate
764 than the Kirghiz ritual, though both peoples are of the same religious faith. When death occurs, relatives and close friends of the family are informed and invited to take part in the prayers and share the grief.

563 The corpse is left in the room where death occurred, and no
764 one is allowed to touch it. When the day of the funeral is set,
793 three mullahs are summoned to perform the ablution rituals. They undress the body and place it on folded doors. One pours water on the body, the second washes it and the third turns the body. If the deceased is a woman, the ablution rites are performed by an old religious woman. During the rites, no one but the mullahs may be present in the room.

When the body is cleansed, the mullahs dress it in three white cotton shirts. The inside shirt is short and has an opening in the front. The second is of the same style, but reaches to the knees. The shroud, which has an opening for the face, is placed over the shirts and tied at each end, leaving only the face uncovered.

Then the mullahs carry the body on a felt into another room and place it on a bed, and family members, relatives and friends